



Quam bene (clare Pater) assignant nomina — vitā  
 Bina tuam, nomen quam bene vita tuum?  
 Nam quod sis fidus divini cultor agelli  
 Agricollæ primo nomine nomen habe:  
 Et quoniam Anglorum Pater es (doctissime Patrum  
 Altius partem nominis Abba dedit.  
 Ingentis pecoris custos, ingentior ipse  
 Vivas, o titulis Abbate diane tuis.

Simon Pasceus  
 sculp: Lond:



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Simon Passius  
 sculp: Lond:





JACOBS WELL  
And  
ABBOTS CONDUIT  
*Paralleled, Preached, and  
Applied, To the Use  
of the City of  
Canterbury.*  
By  
JAMES CLELAND.D.D.

Printed at London for Robert Allot





IACOBS WEL,

AND

ABBOTS CONDVIT,

Paralleled, Preached, and Applied

(In the Cathedrall and Metropolitall

CHVRCH of CHRIST IN

CANTERBURY) *To the Vse of*

*that Cuiie; now to make*

*glad the Cuiie of*

GOD.

BY

JAMES CLELAND,

*Doctor of Divinitie.*

*S. Iohn 7. 37.*

IESVS stood, and cryed, saying, *If any man thirst, let him come vnto me, and drinke.*

CHAP. 13. 8.

IESVS said, *If I wash thee not, thou hast not part with me.*



LONDON,

Printed for Robert Allot, 1626.







REVERENDISSIMO  
IN CHRISTO PATRI,  
D. GEOEGIO ABBATO,  
*Divina Providentia,*

Archiepiscopo *Cantuariensi*, totius  
*Angliae* Primati & Metropolitæ, Re-  
giæque Majestati, à Secretio-  
*ribus Consilijs, &c.*

IACOBVS CLELANDVS *Scotus,*

*Hoc Grati Animi Monumentum ponebat.*



APIENTISSIMVS REX  
SALOMON, alijque Vi-  
ri Prudentes quàmplures,  
(ARCHI-PRÆSVL  
AMPLISSIME) qui la-  
tentes & abditas rerum na-  
turalium causas inquireunt, fluminum  
perennes ortus, fontiumque scaturigines  
Oceano referunt, inque eundem Ocea-

num aquas refluere, & naturali velut impetu remeare movent. Nec mirum hoc cuiquam videatur, cum consonum sit rationi, experientiae, Sacris Literis, & Placitis Philosophorum. Ex limpidis enim Fontibus, strepentes oriuntur amnes; ex amnibus, torrentes rapidi; ex torrentibus fluij feraces; fluijque in Oceanum plenis exuberant ostijs; vnde primum per varios terrae meatus promanarunt. Est quippè rerum omnium quidam velut orbis, vt cuncta vnde deriuantur, huc per vices reuerti naturalis ratio desideret. Imprudens ego itaque & ingratus fuerim, si *Fontes* hos alterius nomini aut numini, quam *Tuo* offerrem & dicarem, vt qui *Te* potissimum iactant *Authorem*, *Tibi* reddantur: Ac velut aquae magno illo Mari emissae Oceanum ipsum repetunt; ita *Fontes* isti, in *Te* spontaneo industriae meae Voto refluant. Ingratus ego inquam, quia beneficentiae *Tuae* *Fontes*, non minus aduenis, quam indigenis, gratis patent, & inter illos, mihi praecipue riguo fluxu asperginem perennem effundunt. Quapropter iam quod à Priscis in dedicatione quorundam Monumentorum, memorisque animi testificatione usurpatum est, L V-



BENS MERITO QVE, *Fontes* hos (*Cle-*  
*mentia Tua*) cum maximis gratijs repono.  
Neque ego tantum, sed vniuersi etiam &  
singuli, non horum modò, sed futurorum  
aliquando temporum *Ciues Cantuarienses*,  
hoc *Tibi Beneficium* acceptum referent, re-  
pendetque gratias vnusquisque & suo, &  
*Ciuitatis* nomine nunquam intermoritu-  
ras. *Ciuitas* denique ipsa *Cantuaria*, tanti  
*Beneficij* gratijs rependendis iam impar,  
vel hoc nomine ingenuè profitetur, vt  
conscia suæ tenuitatis, non voluntatem  
sibi, aut memoriam *Beneficij Tui* (*Fontis*  
vtpote) sed facultatem referendi deesse.  
Sicque SUMME ANTISTES,

*In freta dum flumini current, dum montibus umbra:*

*Lustrabunt, conuexa polus dum sidera pascet,*

*Semper honos, nomenque tuum, laudesque manebunt.*

## To the Christian Reader.

a 1. Kings,  
11.30.

b 1 Kings,  
17.4.

c 2. Kings,  
4.7.

d Ioh. 4. 14.



**R**ight Christian and curteous Reader,  
 Ahijah the Prophet, taking hold of  
 Ieroboams new garment, rent it in  
 twelue pieces <sup>a</sup>. Elijah sermoned on  
 the little barrell of meale, and cruse  
 of oyle of his Hostesse the Widow of Zarephath <sup>b</sup>.  
 And his Scholler Elitha did the like preaching upon  
 the pitcher of oyle of the Shunamite Woman <sup>c</sup>. By  
 these visible signes the Prophets would more deeply  
 print their message into their hearts to whom they  
 were sent. So our Sauour Christ, sitting on Iacobs  
 Well, tooke a fit occasion to giue the Woman of  
 Samaria a taste of that Spirituall Water of life <sup>d</sup>.  
 Whereof he himselfe is the euerlasting and vnex-  
 hausted Fountaine, in asking of her but common  
 water. After these examples, especially this of our  
 good and great Doctor Christ, at first when I saw  
 my Lord Arch-Bishops Conduit in Canterburie,  
 and being intreated then to preach in the Cathedrall  
 Church of Christ there, I chose Iacobs Well for  
 my Text, and drew deepe, bringing out hence more  
 then ordinarie and vulgar Water. Wherefore I hope  
 that I cannot seeme, or be taxed by any sound iudg-  
 ment to haue fetcht water out of mine owne braine  
 vnto this Text, nor from the words thereof to wring  
 out blond, by forcing them, following so good a pat-  
 terne. Howsoeuer, who is a thirst, or would be wa-  
 shed, let him come to drinke and wash himselfe thus  
 at Iacobs Well, in assurance;

Limpidius nihil est, Lector, nil alius isto  
 Fonte leuare sitim, siue lauare iuuat.





IACOBS VVELL,  
AND  
ABBOTS CONDVIT,  
Paralleled, Preached, and Applied  
*To the vse of the Citie of*  
CANTERBVRIE.

---

S. IOHN C. 4. V. 6.

*Now Iacobs Well was there.*

**T**He Patriarch Iacob after  
his <sup>a</sup> *twentie yeeres ser-* a Gen. 33. 18.  
uice with his Uncle Laban,  
when he came from Padan-  
Aram, and pitched his  
Tent before the Citie of  
Sychar, there hee bought a parcell of a field,  
wherein he digged this Well, and gaue it vn-  
B to

b Multum ille  
& terris iacta-  
tus & alto,  
Qua regio in  
terris Christi  
non plena labo-  
rum. *Aeneid.* 1.  
princ.

c Abbas qui  
præesse dignus  
est Ecclesie, se-  
per meminisse  
debet quod dici-  
tur & nomen  
Maioris, id est,  
Superioris fa-  
ctis implere,  
Christi enim  
vices gerere in  
Ecclesia credi-  
tur, quando ip-  
sus vocatur  
prænominis, di-  
cente Apostolo,  
Accipistis Spiri-  
tum adoptionis  
filiorum in quo  
claravimus  
Abba Pater.

Gregor. Mag.  
d Spiritu San-  
cto factum est,  
ut idem Scrip-  
tura locus mul-  
tis sensibus sit  
secundus. Au-  
gustin. l. 2. de  
Christiana do-  
ctrina.

e Litera gesta  
docet; quid cre-  
das mysterium:  
Analogia quid  
agat.

f Gen. 28. 12.  
g Ibid. 30. 37.

to that Citie. **I E S V S** in his second going  
vnto Galilee, <sup>b</sup> being wearied with his  
journey, sate thus on this Well, to make glad the  
Citie of God. Not long agoe, our Arch-  
Patriarch<sup>c</sup> Abbots, at his second comming  
into Kent, erected a costly Conduit heere,  
and bestowed it vnto the vse of this Citie  
of Canterburie.

Now these three Founders or Benefa-  
ctors, together with their charitable works  
or Wells, are briefly comprehended in  
this little sentence I haue read vnto you,  
and all these in a <sup>d</sup> threefold sense. Where-  
of one is concerning *Iacob*, and his Well,  
in the <sup>e</sup> letter. The second is of **I E S V S**,  
and as he is the Fountaine of life, these two  
mystically; and so *Jacobs Well*, may be re-  
sembled to <sup>f</sup> *Jacobs Ladder* set vpon the  
earth, and the top of it reaching vnto Heauen;  
or vnto <sup>g</sup> *Iacobs Hasel-rods* partly pilled,  
and partly couered. Our third sense is of my  
Lord Arch-Bishop, and of his Conduit, by  
analogie, or proportion with *Jacobs Well*.

To parallell these two chiefly, I haue  
chosen this Text, at this Time, and in this  
Place: and to proceed methodically, we  
must beginne at the Letter. Wherein wee  
may obserue these five occurrences, accor-  
ding



ding to the number of words of my *Text*, and conforme to so<sup>h</sup> many short lines, grauen for *Title* or *Inscription* on the *Frontispice* of your *Conduit*. First is *Structura*, the Worke it selfe, [*a Well*:] the second is the *Founder* [*Iacob*:] the third is the *Place*, [*There*:] the fourth is the *Time*, [*Was*:] fift and last is, *In vsum Ciuitatis*, which I referre to this particle [*Now*:] seeing in Gods holy Word, there is no superfluous word, every title or circumstance hath some pith, and serues to some good use and purpose.

As in these five small words, consider first *Situm*, (according to the rules of Architecture) the *Site* and *Place* of *Jacobs Well*, modelled, or rather folded vp in this locall demonstratiue, [*There*:] yet explicated more at large for Historic and Geographie, before and after my *Text*. For first the *Place* is bounded out, as being interjacent betweene *Judea* and *Galilee*, in the midway betweene them both. Secondly, the name of the Shire was *Samarria*, and of the Citie *Sychar*, which was a chiefe Citie of that Countrey. Thirdly, the Vicinitie or Neighbourhood of it, is laid downe, as being nere vnto the possession, that *Iacob* gaue to his sonne *Ioseph*.

*h* [Structura Georgij D. Archiepiscopi Cantuar. In vsum Ciuitatis Cantuariæ. Ann. Dom. 1621.]

*i* Singuli sermones, syllabæ, apices, puncta in Diuina Scriptura plena sunt sensibus Hieron. in cap. 3. Ephes. Non apices, non literæ, non syllabæ, non verba, non nomina in Euangelio diuinis vacua sunt mysterijs. Petrus Chrysost. serm. 16.

*k* Inter duos montes, Bethel scilicet & Dan, sita est ciuitas Sichem, quæ hodie Neapolis vocatur, amantitate & delitiis nullo loco inferior. Haud longè à porta Australi est iste Fons Iacob, in via quæ ducit Hierusalem. Brocard in descrip. Terre Sanctæ. cap. 7.



l De hoc consilio  
& proposito suo  
vide Rupert. &  
Cyrillum lib. 2.  
in Ioh. c. 77.

m De torrente  
in via bibens.

Pfal. 110. 7.

n Augusti. us  
preclare serm.

92 de Temp.

Pradium, in-  
quit, non tam  
Iosepho, quam  
Christo arbitror  
derelictum, cu-  
ius figuram S.

Ioseph Patriar-  
cha portauit,

quem verè Sol  
adorat, & Luna

& omnes Stelle  
benedicunt. Ad

hoc pradium  
ideo venit Do-

minus, ut Sa-  
maritani, qui

hereditatem si-  
bi Patriarche

Israel vendicare  
cupiebant, ag-

noscerent pos-  
sessorem suum,

& conuerteren-  
tur ad Christum,

qui legitimus  
Patriarche he-  
res est factus.

o Gen. 49. 22.

p Hebr. 11. 22.

q Iudg. 9.

r 1. King. 13.

s 1. King. 12. 25.

Fourthly, and lastly is described by the departure of our sweet Saviour from his owne Countrey and Countrey-men, passing this way of <sup>l</sup> purpose, to drinke of the Brooke for his refecti<sup>o</sup>n, and refreshing of others, as was <sup>m</sup> prophesied.

Where by the way, <sup>n</sup> obserue that Prophecie made of Iacob to his sonne Ioseph is more liuely verified in Iesus, than in Ioseph himselfe: viz. <sup>o</sup> He shall be as a fruitfull branch by the Well side; when neuer did Ioseph take personall possession in this place, but by <sup>p</sup> Faith, or by translation of his bones, and in his posteritie; and they alas! how often interrupted, and at the last, as now, quite exterminated. For notwithstanding this was Iacobs purchase, Iosephs inheritance, by promise, by legacie, by prophecie conformed to the faithfull; yet beside the sacking of this Citie of Sychar by Iacobs sonnes, and the abandoning of the same by Iacob himselfe, it was <sup>q</sup> first freed by that ambitious bramble Abimelech, then the whole Region being peruer<sup>t</sup>ed by the caluist Religion of <sup>r</sup> Iero-boam, in defection whereof this Citie was suddenly <sup>s</sup> destroyed.

Whereupon I wrap vp this brie<sup>f</sup>e description.

## Jacobs Well.

scription of *Place* againe with these three notes. One is, ' that there is no certaintie of continuall prosperitie in the most settled *Estates* of the World, whereof let *Sychem* and *Samaria* bee witnesses: or if these be not sufficient proofs, as being of a too ancient date & of a too distant abode from vs, " then looke round about our *Neighbour Countries* at this instant, as in *Germanie*, the *Palatinate*, &c. and you shall see how the *Cities* and whole *Shyres* there are persecuted, harrosed and dispeopled. Although we dwell safely and confidently, (praised be God) euey man vnder his Vine and Fig-tree, from *Dan* to *Bersheba*, from *Kent* to *Kentyre*, from the *South of England*, to the *North of Scotland*, yet let no man pretend to exempt himselfe from miseries but through the mercies of God. Thinke not our selues secure otherwise, because wee liue in a mightie Land of two Nations; no, wee liue in an *Iland*, therefore in danger of the *Sea*; in a *Christian Iland*, therefore in danger of the *Turke*; in a *Protestant Iland*, therefore in danger of the *Pope*; in a *Chiefe Citie* of the *Iland*, therefore in danger of the *Deuill*. For mightinesse of State, frequencie

t Sic omnia  
verti cernimus  
atque alias assu-  
mere robora  
Gentes, &c. *Æ-*  
*neid.* 2.

Clara fuit Spar-  
ta: magne vi-  
guere Mycena,  
Necnon & Cy-  
cropis, necnon  
Amphionis ar-  
ces. *Ouid. Me-*  
*tam.* 15.

u Quocumque  
aspicio, nihil est  
nisi pontus &  
aër, fluctibus  
hic tumidus,  
nubibus ille mi-  
nax. &c. *idem.*  
*Vide Valer.*

*Max. lib.* 2. c. 6.  
*Ammian. Mar-*  
*cell. lib.* 17. pag.  
107. *Sabellie:*  
de subita fortu-  
tuna. li. 7. *Apul-*  
*lib.* 7. *Metam.*  
*Cicero de Nat.*  
*Deor. Boët. lib.*  
2 de consol. pro-  
sa 2. & *Plin.*  
*lib.* 7. cap. 40. præ  
ceteris elegan-  
tius.



of Strangers, multitude of people, curiousnesse of arts, heapes of riches, sumptuousnesse of buildings, store of provision, strength of munition, make Cities settle vpon their lees, and yet not they, but their abuses. <sup>u</sup> O harlot Ierusalem, <sup>x</sup> O bloudy Nimueb! they be the words of the Prophets Ezechiel and Nahum: Diana at Ephesus, Laïs at Corinth, Mahomet at Constantinople, Anti-christ at Rome, but here at Canterburie, omnia benè. Farre bee it from me to forget the honour of this Citie, as the Spirit said to the Church of Thiatira, Reuel. 2. 20. and as <sup>y</sup> August. of the Citie of Rome; yet I must tell you, that as the great sicknesses, <sup>z</sup> so the great sinnes ordinarily are from hence deriued to the Countrie.

My second note is, <sup>a</sup> that sinne priuiledged, and corruption of Religion authorised or wincked at, though but in Policie, yet are they the bane and ruine of the most flourishing Common-wealths and Churches of the World. Who gaue Iacob for a spoile, and Israel to be robbed? Was it not the Lord, because they had sinned against him? And what thing became sinne vnto the house of Ieroboam, euen to cut it off, and to destroy

1. Ezech. 16. 33  
2. Nahum 3. 1.

1. Ezech. 16. 33  
2. Nahum 3. 1.

y Ego cum Augusto, qui affirmavit se facilius passurum detrabi aliquid, quam Ciuitatis Romane vulgari honorem. Sueton. in Augusto. cap. 40.  
z Dedit hanc contagio labem & dabit in plures.  
a Polibius. Bo. din. de Repub. lib. 4. c. 7.  
Delicta qui non vetat, cum possit, iubet, Senec. Traged.



stroy it from off the face of the earth. 1. Kings  
13. 34. Kings and Princes may suffer di-  
uerſitie of Languages, of Lawes, of Policies,  
of Statutes in their States, because they are  
but externall things, and concerne but  
mens outward actions, which change and  
varie according to the variety of occur-  
rences, but they must beware of toleration  
or conniueney of false Religion without Gods  
iust iudgement against themselves and  
their Kingdomes. For the Lord shall strike  
through Kings in the day of his wrath;  
He shall iudge among the Heathen, hee shall  
fill the place with the dead bodies; hee shall  
wound the heads ouer many great Countries;  
which are his foure punishments whereby  
he punisheth his enemies. Psal. 110. 6.

The third note is, that neither the  
Church of God inuisibly, nor the Spirit illu-  
minating that Church infallibly, is bound  
to any Place, Citie, or Sea, there to reside in  
the succession of persons: for Iosephs pos-  
session was inhabited by Idolaters, <sup>b</sup> Be-  
thel became Bethauen, Turkes and Mahu-  
metans haue surprised the Holy Land, An-  
tichrist sitteth in the <sup>c</sup> Temple of God, the  
hitchfull <sup>d</sup> Chie is turned Harlot; in a  
word plainly, <sup>e</sup> Rome is become Babylon;

Lest

Ps. 110. 6.

b Ose. 4. 15.

c 2. Thess. 2. 4.

d Isai. 1. 21.

e Sanctus ager  
scurris, venera-  
bilis, Ara cyne-  
dis Seruit, bono-  
randa diuum  
Carimedi bus  
ades, &c. Man-  
tuan de calum-  
niam suorum tempora-  
lib. 3. fol. 393.

u Nequis blandiatur sibi de loco, Bern. ad Guil. Abb.

x Vbi de terra promanat aqua, si in promptu sit atq; superficie, fons dicitur à fundendo: si autem in alto vel profundo loco, dicitur puteus, sed ita, ut fontis nomen non amittat.

Aug. tracl. 15. in Iob.

x Non comperita superbis, n. q. nudata pueris; sed que incessu humilis, successu excelsa, & velata mysterijs, crescit cum parvulis, Ang. lib. 3. Confess. c. 5. Dininus sermo, sicut prudentes mysterijs exercet: sic plerumq; superficie simplices resonet habet in publico unde parvulos nutriet, servat in secreto, unde mentes sublimium admiratione suspendat. Greg. Epist. ad Leandr. morab. in Iob affix. fronti.

Let <sup>u</sup> any should flatter themselves in the inberent holinesse of the place. And thus wee leaue wandring at large about the Place, and settle our selues in view of a little Monument in the place, where our blessed Saviour did vouchsafe to sit.

Secondly, consider, in this place there was a [Well] or a Spring: for euerie Well is a Spring, although euery Spring bee not a Well. A <sup>x</sup> Spring or a Fountaine may bee in superficie, easie to come by: A Well is in profundo, deepe to bee drawne at, and so was this. For as the Woman of Samaria said, Puteus est profundus, the Well is deepe; <sup>z</sup> so it is indeed a Deepe, and yet a shallow ford, where the Lambe may wade, the Elephant swimme? therein are mysteries to exercise the wise, and Histories to bee vnderstood of the simple; <sup>z</sup> whercin not only the Learned may satisfie their deepe desires, but also the ignorant may increase their knowledge.

Thirdly, know the chiefe Founder of this Well or Fountaine was the Patriarch [Iacob] whose name was reuerendly rehearsed by the Samaritans at this Well, though they were strangers to him, to his Faith and Religion, making onely a benefit of his tem-



## Jacobs Well.

2

temporall commoditie; & this his name, *Iacob*, will be remembred to the worlds end, whersoever the *Gospell* shall bee *Preached*, as our Saviour<sup>a</sup> said concerning the woman with the boxe of Oyntment. *His name is like a good Oyntment* (as *Salomon*<sup>b</sup> saith) the sweet perfume whereof is not onely fresh and redolent at this present, but also shall bee for euer in this world, and in the World to come.

<sup>a</sup> Mat. 26. 13.

<sup>b</sup> Ec. les. 7. 1.

Many there are who by carnal proiects as building and purchasing for their Posteritie, thinke to make their houses famous, and their memories eternall, as *Dauid* well obserueth, *Psalme 49. 11.* These are like *Nero*, of whom the *Historian* saith,<sup>d</sup> *He did affect eternall fame, but he tooke no wise course to effect it.* It is like *Dauids* censure in the thirteenth verse of that *Psalme*, *This their way uttereth their foolishnesse.* And no maruell, for God dealeth with them as the *Ephestians* dealt with *Erostratus*, who would be famous by burning the *Temple of Diana*; As they enacted a Law, that no man should speake of *Erostratus*, so Almighty God enacteth a Law of obliuion against these carnall minded men, Their

<sup>c</sup> *Multa viri virtus animo, multusq; recurſat Eius honos, berent infixi pectore vultus.*

<sup>d</sup> *Erat eius eternitatis perpetuaq; ſama cupido ſed inconſulte.*

*Sueton. in vita Neron ca. 55.*

<sup>e</sup> *Herodot. l. 2. Solin. in Polybiſt. c. 25. Strab. lib. 15. Pauſan. in Arcad. lib. 18. Diador. lib. 2.*

*Amian. Mar. rel. l. 2. p. 249. Templi ubiq; molibus magnis extructa: Pyramides ad miracula ſeptem proſpectu ex ultra omni em omni no altitudinem erecta turres, &c*

C

me-



memoriall perisheth for ever. Others are, who thinke to perpetuate their name and fame by erecting a Monument of Marble, Brasse, or Stone, when his life was rotten, as his corpse after his death, and his memorie can smel no sweeter aboue ground, then his bodie vnder it. For who can imagine that a sumptuous *Tombe* a painted *Scutcheon*, or a golden *Epitaph* can couer a putrified carcasse, when all that knew him will say, hee was a wicked man. Assure your selues, <sup>f</sup>it is only a *Christian Faith*, and charitable good workes that make men attaine vnto true honour and memorie. <sup>B</sup>A mans good life will moue euery mans heart to be his *Tombe*, and turneth euerie mans tongue into a Pen to write his deathlesse *Epitaph*.

As loe heere, the *Holy Ghost* by the pen of *Saint Iohn the Euangelist* hath registred *Jacobs* name for bestowing this benefit of his *Well*; which it thus called, *Jacobs Well*, First, either because he purchased it from the *Amorite* with his *Sword* and <sup>h</sup>*Bow*: Secondly, or because hee and his Family vfed to drinke of it: Thirdly, or because he was possessor of it: Fourthly, or because

f Hoc enim v. nam est, in rebus humanis opus, cui nulla tempestas noceat, quod nulla consumat vetustas: cetera, quae per constructionem lapidum, & marmoreas moles, aut terrenos tumulos in magnam edictos altitudinem constant, non propagabunt longam diem: quippe & ipsa intereunt. Sen de consol. ad Polyb. cap. vlt.

g Impensa monumenti superuacua est, memoria nostra durabit & vitam merumus, Erascl. 8. Apotheg. h Hic illius arma, hic currus fuit, Enacid. 1.

cause he digged it : Fifthly, or yet, because many <sup>1</sup> changes and chances happened vnto him at it. As one from his wrestling there: another for his shedding of teares there: Thirdly, for hiding himselfe there: Fourthly, for making a couenant there with God: Fifthly and lastly, for placing his Image vpon, or neere vnto it; howsoever let vs looke to the Time, our fourth occurrent.

Fourthly, this imperfect pretertense, *Erat, Was*, importeth the continuance and pcrennitie of this Well, holding out from Jacobs time till our Saviours sitting on it and after. For this tense comprehendeth all the other tenses, the present, the preterperfect, and the future, <sup>m</sup> as Thomas Aquinas, Caietan, and diuers others Schoole Doctors Comment vpon that Verbe substantiue *Erat*, in the beginning was the Word.

Of which circumstance of Time, wee may obserue this lesson, it is better, *Erat*, to haue had, and yet haue, then to heare *Fuit*, or *Erit*. For if the Euangelist had said, *Fons fuit*, that would haue insinuated the benefit was past, and is no more, and so argued the Samaritans miserie; seeing *miserum est fuisse*, as the Troians, *Troes fuimus*, speaking of themselues, that sometimes

- 1 Euentibus ut  
1. Iustis.  
2. Fletibus.  
3. Latebris.  
4. Fodere iusto.  
5. Statua posita

<sup>m</sup> Th. Aquinas  
in Ioh. c. 1.  
Quod futurum  
est (inquit) non-  
dum est actu;  
Praesens autem  
hoc quod sit a-  
ctu, non designa-  
tur fuisse; perfe-  
ctum designat  
aliquid exiuisse,  
iam esse deter-  
minatum, etiam  
desuisse. Imper-  
fectum vero sig-  
nificat aliquid  
fuisse, & non-  
dum esse deter-  
minatum, aut  
desuisse, sed ad-  
huc permanere.



they gloriously flourished, though afterwards they were victoriously vanquished by the Grecians: whereupon Virgil writes, *Iam seges Est ubi Troia fuit, The soyle where Troy did stand, Is now become Corne land. Nor is Erit, it will be, or shall be hereafter, so good as it was and is still. For although Erit, may seeme to carrie some shew of an houering hope of future consolation, yet is it not halfe so comfortable as to enioy a present benefit, in regard many things may happen betwene hope and hauing, according to the Greeke<sup>n</sup> Prouerbe,* πολλὰ μεταξὺ πίλες κίλιος καὶ χείλος ἀγρυ. *Many things may happen betwene the cup and the lip. And we say in our common speeches, While the grasse groweth, the Steed may starue; It is ill hoping for dead mens shoes; And one Bird in hand is worth two in the Wood; a little in re-  
 & esse, is better then much in spe & posse: a smal thing in present possession is more, then a great deale in reuerfion. All to teach vs, that now hauing present possession, and full fruition of a Jacobs Well, wee should shew our selues thankfull to our Benefactor, and beware not to misuse or abuse his Benefit or\* Conduit.*

So now, Fiftly, to make right Use

of

n Multa cadunt inter calicem supremam, lakra.

\* Impuris ne quis manibus madidusue Lyeo, Hunc fontem temeret strepitans hoc murmurat unda.



of Jacobs Well, (as I referred this effect to that particle, Now, in my Text) consider with me, that a Well of water must needs bee a benefit of a great commoditie and good Use for them that live, dwell, or travell in a dry, hote, scorched Countrie, such as was Sychar. There the water of that Well was necessarie, pleasant, and profitable. And what marvaile? seeing Water of it selfe is Necessary, as appeareth by the Etymologie of the Latine word *Q V A*, *Q V A omnia nascuntur*: or as Festus saith, *A Q V A juuamur*: or as Lactantius *A Q V A sunt omnia*, from which all things proceed. Water is so Necessary, saith Viruvius, in his eight Booke, intituled *De Aquarum Inventionibus*, that all things are made, and compounded of it, according to Homers Hemistich, *ὕδωρ γάρ τε θεῶν τε καὶ ἀνθρώπων*; which moued Pindarus to beginne to his Hymnes thus, *Ἄριστον μὲν ὕδωρ δὲ δέ, &c. Water is the best thing of all. What is more Necessary then water? No, not a Friend, for all the Prouerbe. Who can live without it? The first and greatest cause that moued the Israelites to quarrell and mutine with Moses, was for want of Water; or else for the bitterness of their Water, as *Marab*, *Massah*, and *Me-**

o Omne tulit  
punctum qui  
miscuit utile  
dulci. Horat. in  
Arte Poet.  
p In Aqua con-  
flare omnia  
Thales dixit, a-  
pud Clem. Alex.  
lib. 2. Strom. p.  
391. Ambros. l. 1.  
Hexam. c. 2. Au-  
gust. lib. 8 de Ci-  
uit. Dei, c. 2. Eu-  
stath. Iliad 9.  
p. 1403. num. 10.  
Plutar. de Pla-  
citis Philosoph.  
Cic. de Nat. Deo-  
rum. Cael. Rhod.  
lib. 17. c. 21. A-  
lex. ab Alex. l. 3.  
c. 2. Servius in  
Æneid. 11. Philo-  
Iudeus lib. 1. de  
vita Moysi, Æ-  
gyptios aquam  
eximie coluisse,  
principium uni-  
uersæ generatio-  
nis eam ce sen-  
tes, confirmant.

q Exod. 17. 24.  
r Exod. 17. 7.

*Meribah can witnesse.* Reade but the sequenth Chapter of *Judeth*, and there you shall see, how the inhabitants of *Bethulia*, werereadie to yeeld vp their *Citie* into the hands of their enemy *Oleferus* for lacke of water, if *God* of his goodnesse had not preuented them in prouiding water for them miraculously.

[Prou. 13. 25.]

¶

τ. *Aquem Greci*  
*νόμον*  
 nomine appella-  
 uerunt orna-  
 menti, cum &  
 nos à perfecta  
 absolutaq; ele-  
 gantia, *Mun-*  
*dum*, *Plin. lib. 2.*  
 cap 4.  
 u. *Deut. 8. 7.*  
 x. *D. Hierom. in*  
*Epist. ad Ocea-*  
*num de Schola*  
*Rhetorum A-*  
*quarum laudes*  
*eleganter predi-*  
*cat.*

Secondly, so pleasant is water, that *Salomon* <sup>τ</sup> likeneth good newes fetcht out of a farre Country vnto coole waters comforting a thirstie soule. One and the same word, in the sacred *Fountaine-Tongue* is set for an *Eye*, and for a *Well*, or *Fountaine*; and euen (you see) the *Eye* is of a watery constitution, to teach vs not vnfitly, that as the *Eyes* are necessarie and beautifull springs to grace the <sup>τ</sup> *Little World* of our bodies; so *Fountaines* of water are as *Eyes* to beautifie and solace the *Greater World*, of the *Earth*. Therefore the Lord to encourage his people in the *Wildernesse* promised to bring them vnto a good land, *A land of Brookes of Waters of Fountaines, Wels and Depths that spring out of the Vallayes and* <sup>u</sup> *Hills*.

Thirdly, Water is most <sup>x</sup> profitable, to all things, as appeareth in that *God* made  
 good



good use of it from the beginning of the world. In the Creation, <sup>y</sup> the Spirit of God <sup>y</sup> Gen. 1. moved upon the face of the waters: and God said, Let there be a firmament in the midst of waters: and let divide the waters from the waters: <sup>z</sup> Hee drew the first living creature out of water: and hee watered the earth with water to make Man: by water hee destroyed the world: hee drowned the <sup>a</sup> Egyptian armie by water, and freed the people of Israel from their enemies by water. <sup>b</sup> I E S U S the Sonne of God, turned water into wine. <sup>c</sup> Hee was baptized by water: <sup>d</sup> He walked upon the waters and commanded them: and <sup>e</sup> Iesus being wearied with his second journey into Galilee sate thus on Jacobs Well, to rest and refresh himselfe and others: yea euen <sup>f</sup> To make glad the Citie of God.

Now Jacobs Well was there <sup>g</sup>.

Iam incipiunt Mysteria <sup>h</sup>: Now to draw deeper then hitherto, and to fetch out of this Well other then vulgar and ordinarie Water, consider Christ himselfe is Iacob and his Well. For hee is Fons Vita, THE FOUNTAIN OF LIFE <sup>i</sup>, and as the Prophet *Isaiah* saith, 12. 3. Out of this

<sup>g</sup> Ingredior sacros ausus recludere Fontes. *Virg. Geor.* 2.

<sup>h</sup> *Augustin.* tract. 15. in Iob.

<sup>i</sup> *Psal.* 36. 9.

*Isa.* 12. 3.



d Ha. 12. 3.

this Well,<sup>d</sup> haurietis aquas in gaudio Saluatoris, with ioy shall yee draw water of saluation. By Water, is vnderstood Learning, Wisdome, and Knowledge in generall, as S. Origen, Theodoret, and Basil the Great, interpret this Text of the Euangelicall Prophet. So Moses spake to the people of Israel, Deuteronomie 32. 2. My doctrine shall droppe as the raine, my speach shall distill as the dew. Moses himselfe is thought to haue had his name from his Learning, rather then from that hee was drawen and dragged out of the Flags, and <sup>e</sup> Water. For Moses was learned in all the doctrine of the Egyptians: and the Egyptians themselues figured their mysticall doctrine vnder an Hieroglyphicke of a rainy and ouercloudy heauen.

e Moyses quasi ex Aqua emersus: Moy enim Aquam Ægyptij vocant. Clem. Alex. l. 2. Strom. p. 369. Iosachim à parentibus in circumcissione, Melchi vero in cælis, ut dicunt Mystæ.

f Nec Fonte labra prolui Cabellino. sic ut repente Porta prodire. Pers. in Prolog. Vnde Pater sitiens Ennius ante bibit. Propert. eleg. 2. lib. 3. & multi alii.

Hence the fabulous Poets imputed all their enthusiasmes, or sodaine inspirations, vnto certaine Wells and Fountaines<sup>f</sup>. So the Athenian and Roman Orators compared their Eloquence to streames of water, calling it, *flumen orationis, vbertatem dicendi*; diuiding it, in *grandem alucum, modicum, & exilem*. Likewise the ancient Philosophers were named commonly *Fontes Philosophie, Wells of Learning*; as namely in *Morall Philosophie,*

*phie, Water* is taken for the foure *Cardinall Vertues*.

But now about all other *Arts* and *Sciences*, out of this *Well*, yee shall draw the doctrine of *Diuinitie*, briefly comprehended in the *Holy Bible*, more summarily contained in the name of *I E S V S*, which is the *sacred Fountaine* of all *Learning*. For in him are <sup>g</sup> hid all the treasures of *wisedome* and *knowledge*: and as *Iesus* the sonne of *Sirach* said, <sup>h</sup> I will water abundantly my *Garden-bed*; and loe, my *Brooke* became a *Riuer*, and my *Riuer* became a *Sea*. And true, *Christ* is the little *Well*, that became <sup>\*</sup> a *Riuer*, and overflowed with great waters: Hee is euen *Ezechiels Riuer*, <sup>i</sup> which issued from vnder the threshold of the *Sanctuarie*, at first it did arise but to the ankles, then to the knees, afterwards to the loines, and at last became a *Riuer* that overflowed. Surely this made the *Woman of Samaria* say, <sup>k</sup> *Puteus est profundus*, *The Well* is deepe, and so soone as shee had tasted of the water of it, left her water-pot, and went her way into the *Citie*, and said to the men of *Sychar*, Come, see a man, which told mee all things that euer I did: is not this the *Christ*? And shee said to *Christ* himselfe, Sir, giue

<sup>g</sup> Colof. 2.3.

<sup>h</sup> Eccclus. 24.31

<sup>\*</sup> *Flumina magna fluunt paruis de Fontibus orta.*

<sup>i</sup> Ezech. 47.

<sup>k</sup> Iohn 4.



me this water, that I thirst not; neither come  
hither to draw.

I Isai. 55. 1.

m Nulli praeclu-  
sa gratia est, om-  
nibus patet, om-  
nes admittit,  
omnes inuitat,  
ingenuos, liber-  
tinos, seruos,  
Reges, & exu-  
les. Non eligit  
domum nec cen-  
sum, nudo ho-  
mine contenta  
est. Senec. de  
Ben. lib. 3. c. 18.

Ho<sup>1</sup> then, euery one that thirsteth, come  
ye to these waters, and he that hath no money:  
come yee, buy and ease, yea come, buy wine and  
milke without money, and without price! Come,  
this is *Crist*s call,<sup>m</sup> generally inuiting all  
persons of what age, ranke, degree, estate,  
or sexe soeuer in time of Grace, as parti-  
cularly onely to the Elect in day of Glo-  
rie, Come, saith hee, meaning your selues,  
and that you send not; To mee, that is,  
not to any other, neither to Angels, or to  
Saints, but onely to Him, the Fountaine  
of Life.

a Jer. 12.

But because many haue forsaken this  
Fountaine of liuing waters, and digged to  
themselues <sup>a</sup> Cisternes which hold no wa-  
ter of saluation, it shall not be amisse to  
discouer vnto you these foule Cisternes, or  
muddy Wells, before I giue you a taste of  
this wholsome water of Iacobs Well in a  
spirituall sense. These Cisternes are called  
in the Scriptures, the <sup>o</sup> Samaritans Well, or  
otherwise, <sup>p</sup> Fons Draconis, Fons Amaritu-  
dinis, Fons Sanguinis, Fons Lachrymarum,  
which are of a farre contrarie nature and  
different relish to that water, of this Sa-

o 2 Reg. 2.

p Nehem. 2.  
Iude, 5.  
Exod. 15.  
Jerem. 9.  
2 Petr. 2.

cred.



*cred Fountaine.* For they were stopped by the Prophet *Ezechiel*, when *Sannacbarib* came to besiege the Citie of *Hierusalem*: I meane these muddy *Wells* are the Roman *dirty Cisternes* which are stopped and filled vp with their owne *selfe-merits*, *Saint-merits*, *Supererogations*, *Satisfactions*, *Pardons*, *Indulgences*, and such trash and tromperies.

q 2. Paralip.  
32. &  
4. Reg 18.

r *Vide Taxam.*  
*Camera Aposto-*  
*lice. & Claud.*  
*Effenceum. in*  
*T. lum.*

The *Papists* I say; (to speake more plainly) endeauour what in them lieth to slander the *pure Fountaine of Gods sacred Scriptures*, with *imperfections*, and *obscuritie*; to stoppe them vp with *Traditions*, *Glosses*, *frotbie Legends*, and *Lying fictions*, of *Miracles*. They haue puddled and polluted with *Salt*, *Oyle*; and *Spittle*, the *Sacramentall water of Baptisme*, being the *Fountaine of our New-birth*. So haue they stuffed the *Sacramentall Fountaine of Christs bodie and bloud*, with a masse of *Idolatries*, *Adorations*, *Eleuations*, *Genustlexions*, and such mimicke trickes, driving the *Lay-people* as vncleane beasts, from the *Mysticall streame of his precious Bloud* in the *Cup*. To be brieft, What *sacred Order*, or *Ordinance* haue they not stained, or defiled more or lesse, with the filth and dung of

s *Voie, l'insuf-*  
*ficiency, & Im-*  
*perfection de*  
*l'Esriture*  
*Sainte de*  
*Sieur de Perron,*  
*Euesque d'Eu-*  
*reux. contre Ti-*  
*lexius l'an 1598.*  
*r Bellarm. pas-*  
*sim.*

u *Pigh. Hierar.*  
*Ecclesi. 3. c. 3.*  
*Coster. Enchirid.*  
*c. 1.*  
*Lindin. Panop.*  
*lib. 1. c. 3. & c.*  
*Detorquentes*  
*(inquit) quò*  
*volunt sacra*  
*Scripta.*

their owne idle Inuentions, and blind Superstitions \*?

\* Superstitio  
fusa per gentes  
oppressit omni-  
um ferè animos,  
atque hominum  
imbecillitatem  
occupauit Cic.  
de Diuinat. 2.  
Cæca superstitio  
se in caligine  
condens obscu-  
ris vera inuol-  
uit, quo falsa  
reponit.

y Therein our  
Fingers feele,  
our Nostrils  
smell, our Pa-  
lats taste his  
vertues that ex-  
cell. It shewes  
to your Eies,  
talkes to your  
Eares, &c.  
Du Bartas in  
his first weekes  
worke.  
z Psal. 12.

a Reuel. 22.

To discern then the one *Well* from the other; that of the *Samaritans*, from this of *Jacobs Well*, obserue these five properties of the *Water* drawen out of *Jacobs Well*, subiect to our five externall senses. One is the clearenesse of it, to the *Eye*: another is the harmonious *Sound* of it to the *Eare*: the third is the sweet *Smell* of it, to the *Nose*: the fourth is the pleasant *Taste*, to the *Palate*: the fift and last is the *Tou- ching* or feeling, to our *Fingers*.

First, concerning the *Clearenesse* of it, it is certaine *Nunquam floriferis Fons purior*, the cristall was neuer clearer, fairer, and finer to the sight then it. For the words of the Lord, <sup>z</sup> are pure as siluer tryed and purified seuen times in a *Fornace*. And as it is said in the *Reuelation* <sup>a</sup>; Hee shewed me a pure riuer of *Water of life*, cleare as cristall proceeding out of the *Throne of God*. Nay this water of this *Well* is so cleare, pure, neate, and transparent, that it will not admit mixture with any other water; no more then the quiet, calme, and gentle *Lake of Geneva* will haue acquaintance, with the raging, rouing, and roring *Riuer of Roane*, which



which runneth through the *Lake*: nor no better will it sort, and agree with other *Waters* then the fresh *Riuer* of *Arethusa* can sort with the salt *Sycilian* Sea.

Whereupon heere it may be doubted, or demanded, whether wee may vse humane *Learning*, *Arts*, and *Sciences* in our *Sermons* and diuine *Discourses*? whereunto I answered that in citing of humane *writs* for illustrating points of *Diuinitie*, it is not so common, as commendable, if it be done without vanitie and ostentation, making choice of the best Authours for better vnderstanding of the Text, and more cleere declaration of the truth. *Sit illa Imperatrix ceteræ illi Mediastina*; so being, *Dame Sara* sits in the *Chaire* of *State*, *Agar* and her *Handmaids* may attend and serue her. This was the iudgement of *Origen* in his seventh *Homily* vpon the tenth Chapter of *Leuiticus*, saying, *When any of Israel tooke a maide in battaile, he first pared her nayles, and shaued her head, before he married her*; so we must pare away in humane *Learning* all things noxious before wee captiue it to the vse of *Christian Religion*. And with him agreeth *Saint Augustine* in his second Booke of *Christian Doctrine*, Chap. 40. *¶ We rob the E-*

x *Per falsa flum-  
entem æquora,  
dulcorem inco-  
lumen seruare,  
nec ullam illis  
immisceri labem*  
Æn. 3.

y *Quæcunq;  
bene & ratio-  
nabiliter dicta  
inuenimus apud  
inimicos nostros,  
oportet nos mun-  
dare & rese-  
care omne quod  
emortuum &  
inane est, hoc  
enim sunt omnes  
capilli capitis,  
& ungula mu-  
lieris ex inimi-  
corum spolijs  
assumptæ, Ori-  
gen. loco citato.  
z *Philosophi si  
quæ vera & fi-  
dei nostre ac-  
commoda dixe-  
runt, non solum  
formidanda non  
sunt, sed ab iis  
etiam tanquam  
ab iniustis posses-  
soribus in usum  
nostrum ven-  
dicanda. Aug. de  
doct. Christi. l. 33.**



u Clem. Alex.  
quam multus  
est de hac re, l. 1.  
Strom. c. 2.  
x Lactantius, l.  
5. c. 1. eas opti-  
mè conciliat  
multis rationi-  
bus.  
y Sidon. Apol-  
lin.

z Rom. 1.

a Aratus.  
b Menander.  
c Epimenides.

gyptians of their jewels, when we conuert Arts  
and Sciences to the vse of Theologie. u Clement  
of Alexandria, Saint Basil the Great, Grego-  
rie of Nizanzen, Tertullian, Arnobius, x La-  
ctantius, Saint Hierome, and diuers others  
of the Fathers illustrate their doctrine  
with authorities of Heathen Authors y vt  
nescias quid in eis primum mirari debeas, eru-  
ditionem populi, vel scientiam Scripturarum.  
Art thou greater then, then our Father Iacob,  
and the Fathers, which gaue vs the VVell, and  
dranke thereof himselfe, his children, and his  
cattell. Christ himselfe reasoned many  
times from things earthly, to things hea-  
uenly, z and Saint Paul writing to the  
Galathians 3.6. argueth the case from the  
positions of Lawyers and Politicians: par-  
ticularly he citeth three seuerall sentences  
out of prophane Poets, a Acts 17. 18. b 1. Co-  
rinth. 15. 33. c Titus 1. 22. Yea hee became a  
Iew, that hee might gaine the Jewes, &c.  
and so made all things to all men, that he might  
by all meanes saue some. In my opinion to  
this point, the Spider is neuer the more  
commendable because hee weaueth his  
web out of his owne bowels, neither is  
the Bee despised, because she gathereth her  
honey out of diuers flowers.

Con-

Consider againe the colour of our water, <sup>f</sup> which although in the Well or Spring, it is alwayes *vniforme* and of the same colour alike, yet in the course and running of it, there is nothing more variable and changeable then it, according to its Objects. As on the sands it is of golden colour; amongst the rockes and stones it is froathy; along Medowes it is greene; in running through Gardens, amongst Flowers it is like the Rainbow; so in the Word of God, there are diuersities of gifts but the same Spirit; diuersities of administrations, but the same Lord; diuersities of operations, but God is the same who worketh all in all, 1. Cor. 12. 4.

*f Aqua in diuersas plerumq; se mutat, species aut inter arenas flua, aut inter caules spumea, aut inter nemora vividantior, aut inter florentia discolor, aut inter lilia fulgentior, aut inter rosas rutilantior, aut in gramine liquidior, aut in Palude turbidior, aut in Fonte prospectior, aut in mari obscurior, Ambros.*

There were diuersities of gifts amongst the Apostles, as boldnesse in Peter; profoundnesse in Paul; loftinesse in Iohn, compared to an Eagle; vehemencie both in him, and his brother Iames, surnamed the Sonnes of Thunder; feruencie of spirit in Simon the Zealous.

Diuersities of gifts amongst the Fathers, whereof some construed the Scripture literally, as Hierome; others, Allegorically, as Origen; others, morally, as Gregorie the great; others Rhetorically, as Chrysostome;

g *Sextus Se-  
nensis Biblioth.  
Patrium lib. 3.  
p. 187.*

h *Enar. symbol.  
Nicene. Tom. I.  
fol. 393.*

i *In colloquio  
de Erasmo.*

k *Exod. 15. 27.*

l *Gen. 46. 27*

m *Bis sex coele-  
stes, medio Ioue,  
sedibus altis,  
Augusta graui-  
tate sedent.*

n *In eloquendo*

*est aliqua diuer-*

*fitas: densior ille*

*hic copiosior ille*

*concludit ar-*

*etius, hic latius:*

*pugnat ille ac-*

*cumine semper,*

*hic frequenter*

*& pondere; illi*

*nihil detrahi*

*poteſt, huic nihil*

*adiici, cura plus*

*in illo, in hoc*

*natura, Quin-*

*til. lib. 10. 6. 1.*

*ſtome; others dogmatically, as <sup>t</sup> Augustine;  
all of them (as worthy <sup>h</sup> Melancthon is bold  
to deliuer) in the mayne Articles of Reli-  
gion, Apostolically.*

So were there diuerſities of gifts among  
our moderne Writers, as *Luther* wrote on  
the walls of his Chamber with Chalke:

*Res & verba Philippus, res sine verbis  
Lutherus.*

*Verba sine re Erasmus, nec res, nec  
verba Carolastadius.*

Who more compendious then *Calwine*?  
more eloquent then *Beza*? more indiciſious  
then *Martyr*? more copious then *Zanchie*.

Yea, there are diuerſities of gifts a-  
mongſt thoſe of this *Reuerend Society*, which  
I reſemble to the twelue *Fountaines* at <sup>k</sup> *E-*  
*lim*; or rather, to *Iacob* and his twelue *Sons*  
the <sup>l</sup> *Patriarchs*; or more fitly for our pur-  
poſe, to *Ieſus* with his twelue *Apoſtles*; mea-  
ning *Maſter Deane* and the twelue <sup>m</sup> *Pre-*  
*bends*; whom I commend thus, according  
to the graces and gifts of God beſtowed  
vpon them ſeuſrally and <sup>n</sup> diuerſly, in one  
conſent of faith: as ſweetneſſe in *Socrates*; ſub-  
tiltie in *Lysias*; ſharpneſſe in *Hyperides*; ſhril-  
neſſe in *Aeſchines*; powerſulneſſe in *Demos-*  
*thenes*; grauitie in *Aphrican*; ſmoothneſſe in

*Le.*



*Laelius*; copiousnesse in *Carbo*; learning in *Palamon*; the stately stile of *Agrænius*; the methodicall discourse of *Aleimus*; the mincing-like of *Adelphius*; and the flowing tongue of your Learned Lecturer, whom I may iustly name ΠΟΤΑΜΟΥΣ, that is to say, *fluuiosum*, such is the volubility of his speech, and other diuers gifts.

Likewile there are diuersities of gifts amongst the sixe Preachers of this Church, whom I name vnder these Titles of sixe other old Orators; as adstrictior *Calvus*; numerosior *Asinius*; splendidior *Cæsar*; amatiior *Cælius*; grauior *Brutus*; plenior *Tullius*.

And (with permission) there are diuersities of gifts amongst vs ° ordinarie and rurall Ministers, who come hither now and then vpon intreatie; *Alij sensu ampli, sed non ore*; *ali j sensu inopes, sed ore torrentes*; *ali j neq; sensu ampli, neq; ore*; *ali j sensu ampli & ore*. Some haue bad vtterance, but a good conceit; others an excellent vtterance, but a meane wit; some neither, and some both. One <sup>p</sup> surpasseth in expounding the words; another is excellent in deliue- ring the matter; a third happy for cases of conscience; a fourth exquisite in determi- ning Schoole-doubts. In a word, some be

o Non omnia  
possumus omnes  
Nihil est ab  
omni parte bea-  
tum, Hor. lib. 2.  
carm Od. 16. ex  
Pindaro Euri-  
pide, Theog.

iudicious to enforme the vnderstanding, others powerfull to reforme the will and affections. All these diuers gifts are from aboue, comming downe from one and the same Fountaine with whom is no variablenesse, neither shadow of turning. Iames Chapter. I. Ver. 17.

q Ebullit an-  
emus meus ver-  
bum bonum,  
Psal. 46.

r Fontibus atq;  
antris, gaudens  
& montibus,  
Echo!  
Frangit inex-  
pletas, iterato  
murmure voces.  
f Psal. 19.

t Acts 2. 46.

u Patriarcha-  
rum vinculum,  
Prophetarum  
uehiculum, A-  
postolorum resu-  
gium, Marty-  
rum solatium,  
Author lib. ad  
fratres in here-  
mo serm. de pace

Secondly, Turne and hearken to the purling noyse of this our Water, <sup>q</sup> boyling and bubling vp at the Springs head. <sup>r</sup> Hearc how the water gusheth, floweth, and strea-meth out on euery side, how the <sup>f</sup> sound of Gods word is gone out into all Lands. This sound was prophesied by King Dauid, commanded by Christ, practised by his Apostles, and euer to bee performed by their <sup>t</sup> Successors. We should all pray, prayse and preach the Lord with one accord. And in very deed, <sup>u</sup> This is the life of a Christian, the bond of the Patriarchs, the Chariot of the Prophets, the refuge of the Apostles, the solace of Martyrs, a signe and token of the Church Militant beere on earth, and an holy exercise of the Church Triumphant aboue in Heauen. Without which eloquence is but vaine, Prophecie is vnperfect, Knowledge is nothing, Faith is dead, the workes of mercie are reiected, Martyrdome it selfe



selfe is not accepted, all other gifts and graces of the spirit are but as a *sounding brasse and tinkling Cymball*.

Thirdly, *The smell of Iacob is as the smell of a field, which the Lord hath<sup>x</sup> blessed: and the Water of his Well excelleth all other Waters in sent whatsoever, whether they are naturally sweet, or by art and composition. For<sup>y</sup> although the Rose hath its proper sweet smell by it selfe; the Lilly by it selfe; the Violet, the Pinke, the Gilly-flower, and so the rest by themselves, yet are they not put together for sweet sent comparable to the water of this Well. Nor was that Well neere to Missenum, which<sup>z</sup> Cardanus writes, smelled so sweet of Cizinum, as if it had beene compounded of the root of Iris, of Saffaron, and of Myrrhe; nor was that most fragrant and odoriferous Fountaine of Caburra in Mesopotamia, so sweete and comfortable to the smell, as Iacobs Well. Although the foolish Antiquitie imagined their fabulous Goddesse<sup>a</sup> Iuno sate oft times on that Well, and therefore caused it smell so sweetly; yet it is certaine, our true God Iesus sate thus on Iacobs Well, and so made it smell farre sweeter. b And thanks bee vnto God, which alwayes maketh*

x Gen 27.27.

Ecclus 39.13.  
y Aliter olet flos  
vna, aliter flos  
oliva, aliter flos  
rosa, aliter flos  
lili, aliter flos  
viole, aliter re-  
dolet spica &c.  
Gregor. homil.  
5. in Ezechiel.  
z Cardanus de  
Subtilitate.

a Hinc luno  
fertur terris  
uagis omnibus  
vnam, Postha-  
bitam coluisse  
Samo.

b 2. Cor. 2.14.



manifest the fauour of his knowledge by vs in e-  
uery place: for we are vnto God a sweet fauour  
of Christ, in them that are saued, and in them  
that perish. To the one wee are the fauour of  
death vnto death, and to the other the fauour  
of life vnto life; and who is sufficient for these  
things? 2. Cor. 2. 14. &c.

c Psal. 34. 8.

d Coaspi & E-  
leui flumiorum  
sic adeo suaves  
aque fuisse di-  
cuntur ut ex eis  
Reges biberent  
unde & dici  
possent flumini  
Regum, ab illo  
usu: qua de re  
Aelianus var.  
hist. l. 12. c. 40.  
Herodot. Plin.  
lib. 31. cap. 3.

e Rupert. in

4. Iob.

f Clitorio qui-  
cunq; sitim de  
Fonte lenaret  
Vina fugit, gau-  
detq; meris ab-  
stemius unda.

g Scalig. exerc.

99. pag. 339.

Fourthly, c Taste also how good is the Lord;  
how this water exceedeth all other wa-  
ters in taste to the palate, euen the waters  
of <sup>a</sup> Coaspos, and Euleus which the Persians  
esteemed so much. For although the  
waters of these two Rivers prolonged the  
liues of the Kings of Persia, yet they made  
them not to liue for euer; but whosoever  
drinketh of our water, it shall be in him a  
Well of water springing vp into euerlasting life.  
So whosoever drinketh of any other water,  
thirsteth againe, c and the oftner he drin-  
keth the more is hee dry; But whosoever  
drinketh of this water shall neuer thirst.  
What say I this water is better in taste then  
all other waters, when it is more pleasant  
to the palate, and more profitable to the  
heart then <sup>f</sup> Wine, euen then that wine cal-  
led Monembraticum Cretense, or that Vinum  
germinans & virgines, which were in so great  
account amongst the Ancients? for the  
first

## Fountain of Life.

29

first cup of wine is pleasure, the second cup is losse of senses, and the third of repentance; or as Salomon<sup>h</sup> saith, *At the last it biteth like a Serpent, and stingeth like an Adder, or a Cockatrice*<sup>i</sup> where our water is that Nectar and Ambrose which Homer said the *Heathen Gods* did drinke; or it may be called the *Nepenthes* of alluring *Helena*, which bewitched all displeasure, and it made men forget their greatest troubles and vexations, as was fained of the Riuer<sup>k</sup> *Lethe*. Let vs giue this water then to him that is readie to perish, and to those that bee of beaue<sup>l</sup> hearts. for this water is more cordiall then any distilled hote water soeuer; nay, it is more healthfull, light, and of easie digestion in the stomacke, seeing it is a *Well of water springing vp into everlasting life*. And seeing the nature and propertie of common and ordinarie water is, to ascend againe so high, as from whence it discended at<sup>m</sup> first, it is no maruell our *Sauour* said, *I came forth from the Father, and am come into the world: againe, I leaue the<sup>n</sup> world*.

Moreouer, this is likewise the nature and propertie of good water onely to taste of water, and to haue no other

<sup>h</sup> Pro. 37.

<sup>i</sup> Basiliscum dicunt suo aspectu corrumpere suos spectatores., Basil. in c. 3. in Es. p. 685. Ambros. serm. 10. in Ps. 118. Lucan. lib. 9. Plin. l. 8. c. 21.

<sup>k</sup> Virg. Aen. 6.

<sup>l</sup> Pro. 31. 6.

<sup>m</sup> Repetunt proprios quasi recursus, redituque suo singula gaudent, Boet. 3. prof. 2. de consol. in Ioh. 16. 28.



y Sicut aqua  
nullus inesse de-  
bet nec succus,  
vel sapor, vel o-  
dor, teste Plinio,  
lib. 15. c. 23. ita  
aque divine  
gratie nullus  
admisceri debet  
sapor vel odor  
terre, sed cæli  
ac Dei ipsius un-  
de venit.

Amor Dei ni-  
hil aliud querit  
prater Deum,  
cuncta spernit,  
cuncta despicit,  
omnia sibi vile-  
scunt; quia ei  
solutus Christus  
dulcescit. Ber-  
serm. 9. in Cena  
Domini.

a Nihil in in-  
tellectu quod  
non fuerit prius  
in sensu. Ari-  
stotel. Scalig.  
exercit. 18 &  
307. adversus  
Cardanum.

b Omnia Iesus  
Christus est: no-  
bis si volumus:  
curari deside-  
ras? medicus est;  
febribus affluas?  
sors est; gravaris  
iniquitate? iusti-  
tia est; auxilio  
indiges? virtus  
est; mortem ti-  
mes? vita est;  
&c. Ambros.  
lib. de virginis.

relish in the mouth; y so this *Water* of *Iacobs Well* tastes onely of God, and of no other thing, not of the *World*, of the *Flesh*, or of the *Devill*.<sup>2</sup> It is true, some water is brackish, and tastes of Salt, some of Steele, or of Iron, some of some minerall or of other; but the water of *Iacobs Well* is most sweet, and tastes onely of *Honie*, as was prophecied, *Psalm*, 81. 16. And with *Honie* out of the *Rocke*, should I have satisfied thee. Brethren I would not that yee should be ignorant, how that all our *Fathers* did drinke of that *spirituall Rocke*, and that *Rocke* was *Christ*. 1. *Cor.* 10. 1.

Fiftly and finally, the *Feeling* of this *Water* is not only sensible to the *five senses*, without, but also it is common to the common sense of *Phantasie* within. For this *Well* is the *Poole* of *Bethesda*, having *five Porches*, by which whosoever goeth into it with Faith, hee shall be cured from all diseases, sicknesses, sorrowes, and sores soever<sup>b</sup>. I E S V S is the *Well*, and Hee according to the number of the *five letters* in his Name, and so many wounds on his precious *Bodie*, may be iustly called ΠΕΝΤΑΘΙΟΝ, or the Name of *five letters*, bearing this word ΤΕΛΙΑ in Greeke; *Salus* in



in *Latine*; *Salve* in *English*; as that *PEN-*  
*TATION*, which in former times, was my-  
 steriously reuealed vnto King *Antiochus*,  
 furnamed the *Sauour*, for the sauing and  
 deliuering the bodies of his <sup>b</sup> people;  
 whereas *I E S V S* saueth both the *bodies*  
 and *soules* of his people; *His owne*, and of  
 others; once, and for euer; and therefore  
 most worthily to be called our *Sauour*.

*b Reuelin. lib. 3.  
 de Cabal. Euseb.  
 in vita Constan-  
 tini lib. 1. c. 25.*

Thus hauing discovered *Iacobs Well*  
 plainly enough, so that we can distinguish  
 it from that foule *Well* of the *Samaritans*,  
 wee must consider now, one of the first,  
 chiefe, and necessarie meanes to saue vs,  
 is by *washing* with the *water* of it. <sup>c</sup> *Christ*  
*himselfe* assureth vs this in a double asse-  
 ueration thus; <sup>d</sup> *Verily, verily, except a man*  
*be borne of Water and of the Spirit, he cannot*  
*enter into the Kingdome of God.* Where  
*Water* is an outward necessarie meane to  
 our *Regeneration* <sup>e</sup>, so the *Spirit* is an in-  
 ward cause, and therefore both be ioyned  
 in our *Baptisme*. For <sup>f</sup> *Baptisme* is not on-  
 ly a signe of profession, and make of difference,  
 whereby *Christian men* are discerned from o-  
 ther that be not christned: but it is a signe of  
*Regeneration*, whereby as by an instrument they  
 that receiue *Baptisme* rightly, are grafted into  
 the

*c O Aqua que  
 Christi Sacra-  
 mentum esse  
 meruisti, que  
 lauas omnia, nec  
 lauaris. Tu in-  
 cipis prima, tu  
 complex perfe-  
 cta mysteria.*

*Ambrros. in Luc.  
 22.*

*d Ioh. 3. 5.*

*e Com. Catechist*

*f Anglicana  
 confess. artic. 27.  
 & art. 25.*

a Serm. 14. de  
Passion. Dom.  
cap. 5.  
b Eph. 5. 30.

c Maldonat. in  
locum.

d Tit. 3. 5.  
e Ep. 5. 26.  
f Act. 3. 38.

g Paulinus ep.  
12. ad Severum.  
h Non licuit  
Israelitis, nisi lo-  
tus, purgatus, &  
preparatis,  
manna vesci,  
&c. Quid igitur  
hinc dice-  
mus? Nisi quod  
oportebat fidei  
Baptisma lavari  
omni virtute,  
omni Evangelica  
doctrina,  
mentes purificari,  
animos nostros  
facere: ita ut  
omnino alieni-  
geni mores, &  
Egyptiaca vitia,  
vitiis am scilicet  
omnium turba  
nos deserat, &  
denique depurati  
et desecrati, a-  
nimo celestem  
cibum esse acci-  
piendum. Hec  
omnia Nyssenus  
in vita Moysis.

the Church. And as <sup>a</sup> Leo speakes, incorpora-  
ted into Christ: <sup>b</sup> flesh as it were of Christs  
flesh, and bone of his bone: the Spirit in  
this our New birth is in stead of a Father,  
the Water in <sup>c</sup> stead of a Mother. There-  
fore in this sense the Scripture tearmes  
Baptisme a <sup>d</sup> Bath of Regeneration, <sup>e</sup> where-  
by God cleanseth his Church, vnto <sup>f</sup> remis-  
sion of sinnes: and hence may wee say  
and sing of Iacobs Well, as <sup>g</sup> Paulinus wrote  
of the Fountaine of his Baptisme.

*Hic reparandum generator fons anima-  
rum,*

*Vuum diuino flamine flumen agit:*

*Sanctus in hunc cælo, descendit Spiritus  
annem*

*Cælestis, sacras igne maritat aquas.*

Hence <sup>h</sup> moreouer we may easily ob-  
serue, there was neuer any Sect or Religion,  
true or false, Christian or Ethnicke, in which  
they did not vse to wash, before euer they  
entred into their Congregation. As in the  
Law of Nature, it was written vpon the  
doore of Diana's Temple, *Exis omnes ante oculos*: in  
the Law of Moses, it was commanded vn-  
der the paine of death, that none should  
come into the Tabernacle, before they  
washed; and for this purpose, the Laver  
(made

(made of womens Looking-glasses) was set at the doore of the *Tabernacle*. *Exod.* 30. 20. and the *Iewes* at this day wash before euer they enter into their *Synagogues*. So you see in all *Christian Churches* the *Font* is placed at the great doore and first entrie, as commonly in euery *Cathedrall Church-yard*, (as here) there is a *Conduit*, signifying wee must all be washed by the water of *Baptisme*. The *Turkes* likewise wash before they goe into their *Mosques*: and the *Idolatrious Gentiles* washed, before euer they could be admitted vnto their superstitious *Sacrifices*<sup>a</sup>. After whose example, and imitation, those of the *Roman Church* sprinkle themselues with *Holy-water*, at their first comming into their *Synagogues*<sup>b</sup>. Seeing then, washing hath euer beene in vse, in all ages, among all nations and people whatsoever, why should wee not wash before all our spirituall exercises, and diuine actions? especially in regard, *Iesus* at this time hath set open a *Fountaine* for *Judah*, and *Hierusalem* to wash in?

Yet before wee come to our washing, obserue these *five differences* of the water of this *Fountaine*, from the water of any other *Well* or *Fountaine*. First, One is,

F

other

<sup>a</sup> *Macrob. Satur.* l. 3. c. 1.

*Virg. Aeneid.* 6.

*Ouid. Fast.* 5.

*Persius Satyr.* 2.

*Ex principe poë-*

*ta declarat. Aug-*

*ustin.* l. 21. de

*Ciuit. Dei.* c. 13.

*Seruius prae-*

*ter hoc explicat.*

*Et de hac re vi-*

*dendus Clem.*

*Alexand.* l. 7.

*Stromat.*

<sup>b</sup> *Ter sociospu-*

*ra circumfluit*

*unda, s. argens*

*rore leui.* c. c.

*Virg. Beller.*

*tom. 2. pag. 2. De*

*Aqua benedicta.*

c. c.



e Isa 43.  
Ezech. 36. 25.

other *water* can only *wash* our bodies and outward things; whereas this *water* can *wash* both bodies and soules, the whole man within, as without. Secondly, Another difference is, no other *water* can *wash* cleane without Sope, Ashes, Lye, some scouring balls, or such terſiue helps; but this *Water* of it ſelfe alone *washeth* very cleane. Thirdly, No other *water* *washeth* ſo cleane, but there remaineth ſome ſpot, ſtaine, or blot behind, yet this *water* leaueth none; and which more is, it maketh all things fairer and cleaner then they were at firſt. Fourthly, Other *water* *washeth* out onely theſe ſpots that are eaſily done, whereas this *water* worketh with all paine and labour while all be cleane. Fifthly, What is made cleane with ordinary *water*, is ſoone fouled againe; but whatſoeuer is *washed* and made cleane with this *water* of *Jacobs Well*, ſhall neuer be defiled afterwards. Then *will I ſprinkle cleane water vpon you, and yee ſhall be cleane: from all your filthineſſe, and from all your Idols will I cleanſe you.* Ezechiel. 36. 25.<sup>d</sup>

d Nunc lauabo,  
ut rem diuinam  
faciam. Plant. in  
Aulul. alt. 5.  
ſc. 1.

And where can I beginne better to *wash* you, then at the *Face*, which is the moſt eminent and apparent part of the *Bodie*.

*Bodie*, thereon to see our spots? If any then doth abuse *Gods Image*, and attempt to controll, or correct his workmanship, adding to that *Face*, which *S. Iames* termeth *naturall*, the borrowed feature of an artificiall *Face*, suffer not mee, but *S. Ambrose*, to tell you, that this dawbing, painting, and parietting of the *Face*, is in some respect worse then *Adulterie* it selfe<sup>d</sup>. For in this foule fact, *persona vitatur*, the person only is polluted, but in that vngodly and vn-naturall painting, *natura leditur*, euen nature herselfe is more then too much spoiled and corrupted. Wash off then for shame these painted colours, and counterfait complexion from thy foule *Face*, with the water of *Jacobs Well*, or else they will be rubbed off with *Fire* and *Brimstone*.<sup>e</sup>

In the *Face* there is a most vile, ougly, and deformed blemish, called *Impudency*, and it is seated on the *Fore-head*. Which although it defileth many a mans *Brow*, yet is it perceiued but of few, and least of those especially, who are most infected with it. Contrarie to this is<sup>f</sup> *Shamefastnesse*, which sheweth the differing constitution of a modest, sober, and wise man, from *shamelesse*, sensuall, and senselesse creatures,

d *Ambros. lib. 6*  
*Hexam. c. 8.*  
*Pollux. l. 5. c. 16*  
*At huiusmodi*  
*mulieres (secu-*  
*dum Locrum,*  
*non faciem sed*  
*larnam gestant.*  
*itat ut etiam a*  
*Cal. Rodig. l. 19.*  
*c. 7.*

e *Terq; senem*  
*flamma, ter*  
*aqua, ter sul-*  
*phure lustrat.*  
*Ouid. Metam. 6.*

f *Ver. cundia*  
*cum sit omnibus*  
*atati us, perso-*  
*na, temporibus,*  
*& locis apta, ta-*  
*men adolescen-*  
*tes iuvenilesq;*  
*annos maxime*  
*d. cet. Ambr. l. 1.*  
*Offic.*

¶ Ita enim Phi-  
loso. bi apud  
Gellium Noct.  
Attic. l. 19. c. 6.

αὐτὸν ἐστὶν φέ-

βος ὁ δῖος

↓ οὐκ ἐστὶν,

Pudor iuste vi-

superationis est

timor. Quam

fnitionem se-

quitur Damas-

cen. l. 2. fidei or-

thod. c. 15. &

Thom. Aquin.

2. 2. quest. 116.

art. 2.

h Verecundia

est virga disci-

plina, expugna-

trix malorum,

propugnatrix

veritatis inna-

te, specialis glo-

ria conscientie,

fame custos, vi-

te decus, virtu-

tis sedes. nature

laus, & insigne

totius honesti.

Bern. serm. 86.

in Cant. Vide

etiam Alciati

Embl. 196. in

Pudoris sta-

tuam.

i Apuleius in  
Magia sua.

not worthie the name of men. For as the Shamelesse man hath lost all good manners, honestie, and ciuilitie, so the Shamefast man is carefull of his credit, and is afraid of a iust reproofe in all his actions: and if he faile at any time, in his thoughts, words, or deeds, a louely blush recalleth him into the way of vertue, and sheweth it selfe on his Front. There Shamefastnesse dwelleth, and may be thus described, as it was pictured, or drawn by a cunning hand, aboue foure hundred yeers agoe, and the Table yet found, and the colours fresh. <sup>h</sup> Shee is the Daughter of Feare, (euen of that Feare of God, which is the beginning of Wisedome) the Sister of Continency, the Discoverer of Simplicitie, the Lampe of Chastitie, the Defender of Puritie, Consciences Glorie, Faines Keeper, Lifes Honour, Vertues Seate, Natures Praise, Honesties Cognizence. Yet as louely as shee is, shee is but little set by in this sensuall Age, which hath a Brow of Brasse, there being a number of men & women, whose Fore-head refuse to be Ashamed.

This foule vice of Impudencie, may bee fitly compared vnto a certaine disease, named in Latine *Vitiligo*, which Apuleius describes to bee a thicke, grosse, stinking,

cor-



corrupt humour, bred in a mans bodie, and breakes out at first on the Front. Varro<sup>b</sup> writes of one named Titius, who had beene a *Prætor of Rome*, yet being touched with this euill, was more like an Image of Marble, a blocke, or a stone, without all sense and feeling, then like a man. Whereupon Lucilius said iustly, *hec odiosa mihi Vitiligo est*. Conforme to this filthy, loathsome disease amongst the Ancients, there is a sicknes that raignes now adayes amongst vs, which is very like to that in sense and sound, or in name and effect, called *Vitilitigatio*, that is to say, *Vitiosa Litigatio*. No doubt, *Vitiligo*, and *Vitilitigatio*, are two Twinnes, Daughters begotten of the same Father and Mother, both bred vp at one breast; which make me say plainly, *hec odiosa mihi Vitilitigatio, I loue not Law Suites*. Not that I condemne the Law, or thinke the Law is sinne; God forbid: nay the Law is holy, iust and good, as Saint Paul said, *Rom. 7.6*. But *Vitilitigatores*<sup>c</sup> *tantum extimesco*, I am so much afraid of *Wrangling Lawyers*, who sell vs vnder sinne, and are not ashamed of whatsoeuer iniustice they haue committed against the Law of God, and of man. But I wish they would

b Varro auctor est, Titium quendam præturæ sanctum, marmorei signi faciem habuisse propter id vitium, Plin. l. 31.

c. 2.

c Hi sunt qui causas protendant adhibiti, impediunt prætermitti, obliuiscuntur locupletati. Hi sunt qui emunt lites, vendunt intercessionem, deputant arbitros, iudicanda distant dictato conuellunt, attrahunt Litigatores, protrahunt audiendos, retrahunt transgressos. Sidor. Apol. sed elegantius. Orig. super illud Exo. 8. Percutiam omnes terminos tuos rania.

would wash this filthy staine from their faces or foreheads in time.

Vnder the Brow we should all wash our Eyes the seate of teares giuing so much cause of them, and of many Eye-sores<sup>d</sup>. We should euen wash them with our Teares, as the onely Collyrium or Eye-salue to cure all the sore Eyes in this World, and able to wipe all the teares from our Eyes in the World to \* come.

Next to our Eyes, wee must wash our Eares: for the Eye and Eare, are like Simeon and Leui, brethren in euill; *Vasa iniquitatis bellantia*, Instruments of crueltie in their habitation<sup>c</sup>. of corrupted Eares I may empannell a whole Iurie, yet not one of them good or true. As Midas<sup>f</sup> Eares; Malchu's Eares, who will heare but with the left Eare, Peter hauing cut off the right<sup>g</sup> Eare; Athenian Eares; curious; cryticall; and hypocriticall Eares, &c. which all should well be washed.

And so should our Mouth bee well washed, as full of Vicers, Cankers, Swellings and Sores. Therein is poyson of Aspes vnder the<sup>h</sup> Lips; Teeth are as swords; jawes as<sup>i</sup> Knives; the Tongue can no man tame, it is an vnruly member which defileth the whole bodie,

<sup>d</sup> Oculi nos in omnia vitia precipitant, mirantur, adamant, concupiscunt, Quint. dec. l. 2. Oculi sunt in amore domes.

\* Reuel. 7. 17.

<sup>e</sup> Gen. 49. 5.

<sup>f</sup> Auricular Mide quis non habet? Pers. Sat. 1. Sic de Mida. Petron. 9. <sup>g</sup> Qui statuit aliquid parte inaudita altera, Equum licet statuerit haud equus tamen, Sen. in Medea.

<sup>h</sup> Psal. 58. 41.

<sup>i</sup> Pro. 30. 14.

# Fountaine of Life.

39

die, and setteth on fire the course of<sup>k</sup> nature, k James 3.6.  
 the Throat is an open<sup>l</sup> Sepulchre, and so re- l Ifay 59.7.  
 quire all to be thoroughly washed.

If the Mouth be thus foule, and needeth  
 to bee washed thoroughly, what requireth  
 the Heart, out of the abundance whereof the  
 Mouth<sup>m</sup> speaketh? Out of this euill trea- m Mat. 12.34.  
 sure, nothing but euill can bee produced. Marke 7.21.  
 The Heart is wicked and deceitfull about all  
<sup>n</sup> things: who know it but God the Searcher n Ier. 17.9.  
 of all<sup>o</sup> hearts, which prohibits me further o Heb. 12.  
 inuestigation of her wickednesse.

I will wash my hands in innocencie then O  
 Lord, and so will I goe to thine<sup>p</sup> Altar. Thus  
 the Diuine should wash his hands with  
 King Dauid, P<sup>p</sup>sal. 26.6. and euery Lawyer  
 should say with the Prophet Esay 33.15. I  
 will shake mine hands from holding of bribes.  
 For as Saint Bernard sayes, magnum est homi-  
 ni seculari mundas habere manus, It is much for  
 a Layman to keepe his hands cleane; so (mee  
 thinkes) a Clergiemans hands should not be  
 foule any wayes.

p Psal. 26.6.  
 Date manibus  
 famuli limphae.  
 Et manibus pu-  
 ris sumite Fon-  
 tis aquam.

Likewise wee must all wash our feet as  
 well as our hands; otherwise they cannot  
 be kept cleane. For euen the feet of the  
 best and godliest men in this life, are of-  
 ten dabled or defiled, trampling in the  
World. A



Philosophi antiquiores, quiq;  
doctrinam eorum sequuti  
sunt, pedes pro  
contemptissima  
parte posuerunt,  
esseq; in anima  
pedes affectus  
voluptarios venere  
e molli tridini mancipatos.

Qui cauet ne  
decipatur vix  
cauet, etiam  
cum cauet, &  
cum cauisse ra-  
tus, sepius au-  
tor captus est,  
Plaut. in Cast.  
Nam Plinius  
a quo laudat ve-  
nales qui vult  
extrudere mer-  
ces, Horat. lib. 2.  
Epist.

Quis metus  
aut pudor est  
unquam propo-  
rantis avari,  
Juven. 14.

S. Aug. Homil.  
50. Tom. 10.

A Minister in his most *Angelicall* calling, may gather soyle in his <sup>a</sup>feet if not by his ignorance or negligence, yet through the dirt of the World; therefore he *must shake the dust of his feet* before hee goe into the Pulpit. Magistrates, Iustices, and others in *Authoritie* are to bee feared and suspected they are foule in their *feet*: for though no corruption (perhaps) cleave to their owne hands or feet, yet may it bee brought into the house, by some dirtie complayner or other; by some clay Clyant, and foule causes: or else priuately fetched in by some rigorous Seriant, by some craftie Clarke, or cunning seruant, walking in foule wayes. *Tradesmen* in their Trades cannot sweepe their shoppes so cleane, but they leaue some dust of deceit, some fluttish corner of double-dealing<sup>r</sup>, which are to be wiped and rubbed from their *feet*, (that is to say properly) from their *affecti- ons*<sup>r</sup>. For the *feet* are taken for the base and earthly *affecti- ons* of the minde, which moued Saint *Augustine* to say, *Pes meus; affectus meus; eò feror quocunq; feror*<sup>r</sup>. And in this sense, *Iesus* said to *Simon Peter*, *hee that is washed; needeth not saue to wash his feet, but is cleane euery whit*, Iohn 13. 10.

Let

Let vs then wash our feet, I meane, the affections, passions and perturbations of the minde; yea, the whole man within and without, vp and downe, to and fro. For yee know, *Vas non potest bene lauari, nisi concutiat, nisi sors expellatur, nisi postea mundum seruetur.* God when he threatned to wash well the Kessel of the Earth to make it cleane from imperfections, hee said by his Prophet *Isaiab 24.19. Confractio- one confringetur terra, contritione conteretur, commotione commouebitur, agitatione agitabitur.* The earth is viterly broken downe, the earth is cleane dissolved, the earth is moued exceedingly, the earth shall reele to and fro, thereby to make it cleane and neate. Naaman the Syrian was willed to wash himselfe seuen times in Iordan, and that rather for our instruction and example, then for his owne benefit. For his sicknesse was onely a Leprosie in the bodie, where our soules and bodies are both leprous with sinne: and if he but for one Leprosie washed himselfe seuen times, how much more ought we euery time we sinne to bee sorie for it, and if wee doe not wash our selues seuen times for seuen sinnes, seeing the most iust of vs all

G

(as



(as Salomon witnesseth) may *seuen times* fall in one day, *Prou. 24. 16.*

Oh how ought wee then to *wash* and *bath* our selues, and that *euē seuentie times seuen*<sup>u</sup>; whether we looke v<sup>p</sup>ward towards *God* whom we haue offended, or downward vpon *Hell*, which wee haue deserued; or backward vpon our sinnes committed, or forward vpon iudgement to bee feared, or without vs vpon the deccitfull world which wee haue loued, or within vs vpon our polluted conscience, in assurance of heart, our sinnes thus thoroughly washed, are purged and made cleane with the pure and liuing *Water of Jacobs Well*.

Now *Jacobs Well* was there.

Behold now for our *Application*, and *third sense*, how my *Lord Archbishop Abbots Conduit* sorteth by *Analogie* with *Jacobs Well*, and what proportion or correspondencie is betweene them two, according to the *five former occurrences in the letter*; \* especially in these circumstances will serue most fitly for our best instruction.

\* Non tota res  
tota rei necesse  
est similis sit: sed  
ad ipsum ad  
quod confertur,  
similitudinem  
habeat oportet,  
Author ad He-  
renlib 4.

As



As first consider (*Situm*) your Conduit is seated in the midst of this Citie, betweene two famous Churches, though somewhat neerer to the one, then to the other, and that rather done of purpose, then by chance in my conceite.

Wherein looke to the Citie it selfe, and you will see it is builded in the sweetest Aire, betweene two little Hills, amidst the richest soyle about the Valley of fatnesse, *Larga ubi fecunda rerum undat copia cornu*; where is Gods plentie without ploughing or sowing, reaping or keeping; you are fed like the fowles of the Aire, and grow vp as the Lillies of the field, a thousand times more happily, then if Come grew at your doores, or Cattell grazed in your streets, neere enough the benefits, and farre enough from the dangers of the Seas, in the best place of the chiefest Shire of this Countrie, euen in <sup>2</sup> *Canterburie*, the Metropolis or Head-Towne of Kent, if not of All England. In this Citie there bee Hospitals and Almshouses for the entertainment of old, aged, decayed folkes, and a Nurserie of young Orphans; a Bridewell for the correction and employment of idle persons; a Kings Free Schoole, where youth may drinke in the first liquour of wholesome

*y Vrbis peruetusta proculdubio illustra, Nec adeo magna (ut inquit Malmesburienfis) nec exiliter parua, quae & terrae positione solis affinis maxima libertate, & integro murorum ambitu, fluijs irrigua, nemorum opportunitate inclita, praeterea Maris vicinitate piscium fecunda, &c.*

<sup>2</sup> *Hec tantum alias inter caput extulit vrbes, Quantum inter viburna cupressi.*

a Christi Templum in medio quasi urbis finu, tanta maiestate, ut se in Cælum erigit, ut procul etiam intuentibus Religio in- incutiat. Eras- mus in Peregrina- tione Religiosis ergo.  
b Ecclesia mi- nisteria, Beda.

c O fortunatos nimium sua si- bona norint Cantuarienses.

d Hinc com- modius, mun- dius, suavius, minoreq; sumptu- cius visitant, nec iam facile, siti cogente, in hostium potesta- tem incident cum obsidentur. e Gen. 26. 15.

Learning ; and amongst many other Workes of Charitie, now heere is *Iacobs Well*, or *Abbots Conduit*, flowing forth abundantly wholesome and good water, To the Use of this Citie ; But aboute all other Mo- numents, here is the Cathedrall and Metro- politicall <sup>a</sup> Church of Christ, <sup>b</sup> which is a wonderfull piece of worke to the beholders ; and neere vnto it, within the walls of the Citie, there are *Twelve Parish Churches* ; wherein weekly on the Sabbath and Holidayes, (as daily in the Cathedrall Church,) the fresh springs of our hope and comfort, by Reading and Preaching the Sacred Word of God, as by streames and so many Conduits doe continually refresh and make glad the Citie of God. <sup>c</sup> Oh happy then are you of this Citie, if you knew your owne happi- nesse !

Secondly, This Conduit is built within the City, and not without the Towne ; <sup>d</sup> there- by to your greater Use, ease and delight in time of Peace, and to your lesse danger in time of Warres. For the <sup>e</sup> Philistins could not shew their spight in any thing so much to the Patriarchs, Abraham, Isaak and Iacob, as to stop vp their Wells. Neither (that wee may speake of latter times) did the



the <sup>f</sup> Romish Priest in any thing so deeply discover his malice, as when hee sent Poysoners to corrupt the Wels of the Protestant countries in Germany.

f Sleidan.com. 13

Thirdly, And this Conduitt is seated in the midst of the Citie; thereby to convey more cōueniently the current or streames thereof, vnto the chiefe streets of the Towne, and there to serue euery man more readily to his priuate Vse. In this point, Art imitated Nature, which affecteth alwayes the midst, as the Sunne is set in the midst of the Planets, and the Heart as the Fountaine of life and heate, is placed in the midst of the members.

g Landa & letare filia Sion, quia ecce ego uento, & habitabo in medio tui, ait Dominus. Zach. 2. 10.

Fourthly, In that it is erected between two famous Churches, named Saint Georges and Saint Andrew's, (both worthy Patterns if not Patrons of these two mightie Nations England and Scotland; thereby to teach vs, that as heretofore these two Kingdomes liued in one Continent (although much different by their fatall diuision,) both by Sea deuided from people adiacent, both of one Language, both worshipping one God, both of one Faith, both of one Baptisme, and both of one Communion, so now (prayed be God) they liue as one People, vnder

h Vide quid de hoc dicat Bellar. lib. de Beatitud. Sanctorum ca. ult. §. Respondeo Sanctor. Baron. Eccle. siast. Annal. Tom. 2. ad an. 190. ex editione Romana. i Nos gentes nationesq; distinguimus, Deo una domus est mundus hic totus. Minut. Faelix.



*Et iam vero ut  
quod nobiscum  
maxime amicitia,  
spensione,  
federe, passionem  
coniuncta est, ita  
nobis maxime  
communione  
beneficiorum,  
premorumque  
ciuitatis continere  
videatur,  
Cic. pro Cornel.  
Malbo.*

*1 Gen. 25. 23.  
Rom. 9. 9. & 12*

*m In hoc dissimiles,  
ad cetera parum gemelli.*

one King, and one Law. Yea, as Water is a  
symbole of Amicitie, Peace and Concord,  
so the feasting of this Conduit, betweene these  
two Churches, <sup>k</sup> signifieth wee are not to  
build vp a Babylon through our confusion  
and former Feuds, but to reedifie one  
Church in one Vnion and Communion euer here-  
after.

Fifthly, In that this Conduit is seated somewhat  
the neerer to Saint Andrewes Church  
then to Saint Georges, it is (in my opinion)  
to reueale that old Prophecie foretold  
of the Patriarch Iacob, now accomplished  
in our King Iames. For although his Ma-  
jestie is not halfe a birth, as was Iacob, but  
one onely Sonne, cutting short thereby  
all dispute of Titles <sup>l</sup> and Birthright with  
Elder Esauis; yet as God said to Rebecca,  
two Nations are in thy wombe, and the one  
shall be mightier then the other, and the elder  
shall serue the younger: so in the person  
of our Princely Iacob, were two Nations  
borne, to wit, Scotland and England;  
whereof the elder may bee said in some  
sort, to serue the younger, in so farre as  
England being <sup>m</sup> Maior or Melior, is now  
come vnder his Maiesties gouernment, be-  
ing then of only Scotland, and so Minor.

How-

Howsoever this obseruation holdeth in the generall, it is certaine, this Conduir is patent or open in particular vnto Scot- tish as to English, and to all Forraines or Strangers, as to the Inhabitants of this Citie.

n *Uisus communis*  
*nia Aquarum*  
*est etc. Ouid.*  
*Metam 6.*  
o *Tros Tirusq;*  
*sibi nullo discrimi-*  
*nine habetur.*

Secondly, Consider [Structuram] the Worke it selfe, in Matter and in Forme; in the Principall and in the Accessorie, and yee will find them wholly To the Use of the Citie. Gaze not only vpon it, as little children looke vpon their painted Booke, but thinke, as there was no Picture in Salomons Temple, which was not seruiceable to some holy Use, so is there not any thing in this Conduir, which is not profitable for our instruction.

p *In omnibus*  
*Timanthus ope-*  
*ribus plus intel-*  
*ligitur semper*  
*quam pingitur.*  
q *cum ars sum-*  
*ma sit, ingenium*  
*tamen ultra ar-*  
*tem est. Plin. lib.*  
*35. c. 16.*

The Fabrike or Architecture it selfe is a Monumentum ere perennius, a Monument more durable then brasse: and seeing Monuments are so called, as monumentem, monitors of the mind, let me be so bold as to admonish you (Citizens of Canterburie) that you bee thankfull towards our Benefactor; at least, beware that you be not thought vnthankfull. Hee is vnthankfull (saith Seneca) who is vnmindfull of a benefit which he hath receiued; vnthank-  
full

q *Horat. de Ar-*  
*te Poet.*  
r *Annare &*  
*perennare in*  
*perpetuas eter-*  
*nitates xpo.*  
x *Knoes.*  
y *Ingratus est*  
*qui beneficium*  
*se accepisse ne-*  
*gat quod acce-*  
*pit, Ingratus est*  
*qui dissimulat,*  
*Ingratus est qui*  
*non reddit; In-*  
*gratus omnium*  
*qui oblitus est.*  
*Seneca 3. de Ben-*  
*n. ficijs.*



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n. Quis conuenientia Aquarum est &c. Ouid. Metam. 6. o. Tros Tirulq. sibi uultu discrimine habetur.

p. In omnibus Timanthus operibus plus intelligitur semper quam pingitur. & cum ars summa sit, ingenium tamen ultra artem est. Plin. lib. 35. c. 16.

q. Horat. de Arte Poet.

r. Annare & perennare in perpetuas æternitates &c.

x. Knonen.

i. Ingratus est qui beneficium se accepisse negat quod accipit, Ingratus est qui dissimulat, Ingratus est qui non reddit; Ingratus omnium qui oblitus est. Seneca 3. de Beneficiis.

full

Non mihi si  
cunctos Helicon  
indulgeat an-  
nos, Et superet  
Pimplea sitim,  
largetur voluntis,  
Vngula fedit  
Equi, referetur,  
arcana pudicos  
Phæmonoe fotes  
u Rabbini ege-  
num & paupe-  
rem de infirmo  
& quasi egri-  
tudine attenua-  
to exponunt,  
non de vulgatis  
pauperibus.

Πρωx & enim  
egenus, oriam  
apud nos sumi-  
tur pro infirmo,  
unde apud E-  
piph. & Can. 8.  
Chalcedonens.  
Concilii πρωx  
δρετορ & πρω-  
xiv. Hospitium  
pauperum & in-  
firmorum.

x Si poculum  
frigidæ aque  
iustificat miser-  
cordem, quanta  
retributio om-  
nia distribu-  
ent pauperibus  
excipiet? Nilus  
Episc. admo 185  
z Si bene quid  
facias fac ei d:  
nam ei id factū  
gratum erit, in-  
gratum gratia  
 tarda facit.

full that requites it not: vntbankfull that de-  
meth it, but most vntbankfull that dissembleth  
it. Such is this fauour, that wee can neuer  
requite it, nor can we dissemble it (the very  
stones of the walls of it will crie out, and the  
water of it will murmur and mutter against  
vs) yet let vs neuer forget the Gift nor the  
Giuer. Let it not grieue vs to speake good  
of his Name, nay seeing our words are  
not able sufficiently to expresse his praise,  
(quid nisi vota supersunt?) let vs pray for his  
health and prosperitie.

Another monition is, that you of best  
meanes or wealth would open your Wells  
to the " poore members of Christ. If you  
cannot build a Conduit, yet you can refresh  
the poore. And you know if our Saviour  
promised a reward for a cup of cold wa-  
ter, giuen in season for his sake, what is  
a cup o<sup>c</sup> cold water in comparison of a  
faire costly Conduit full of good water?  
When any of the Poore sit hungrie, thir-  
stie, wearie, or cold at your Wells or doores,  
pretend not a Statute to spare your pur-  
les, as the woman of Samaria refused wa-  
ter to our Saviour, to saue her paines. Cast  
thy bread vpon the waters; for thou shalt find  
it after many dayes. <sup>2</sup> If thou intendest any  
good



good worke for a publike benefit, to the Church or Common-wealth, delay it not, nor remit it not to your Heires or Executors, lest you should seeme to dare trust them better with your goods, then your selues, and so consequently, the worke prooue theirs rather then yours. <sup>a</sup> God loueth a <sup>a</sup> *living sacrifice*, and <sup>b</sup> *a cheerefull giuer*: and it hath beene an old rule in liberalitie, *He giueth twice that giueth quickly*, whereas slowe benefits argue vnwillingnesse, and lose their worth. Let vs doe good then in our owne time; that we may haue some pleasure or profit of it our selues, and so proue the sonnes of *Iacob*, and imitators of my Lord Arch-bishop Abbots in his good workes.

<sup>a</sup> Rom. 12. 1.

<sup>b</sup> 2 Cor. 9. 7.

Loe <sup>c</sup> His Grace hath accomplished this his charitable worke, and other good Deeds in his owne dayes, which neither time nor malice can euer abolish or extinguish. For the Materials of this Conduit are durable; the Forme of it Foure-square; the Water-routes about it, in number fise; and the fise lines for Inscription on the Frontispice, are of fine Gold; all which are symbolicall, and signifie <sup>d</sup> *his memorie shall remaine for euer*. Now, when timber, stones,

*c* *Iamq; opus exegit, quod neq; laus ira, neq; ignes, Nec potest ferreum, nec edax abolere vetustas. Quid in fine Metam-*

<sup>d</sup> *Psalm. 111.*  
<sup>e</sup> *Reuch. 10. 12.*

H. bricke,



bricks, and bookes, shall all be worbe and dissolved, the Bookes of Heaven shall be opened, where all the Monumentes of His pious workes, are written in a most indeleble Character, and shall be recompensed with an vnualueable reward, euen an eternall Crowne of glorie. Meane time, all you who heare me this day, let my counsell bee acceptable vnto you: consider, I beseech you, that onely your good workes, will be your companions to Heaven, they shall be your honour in life, your comfort in death, and your Crowne at the last Resurrection.

f Pictoribus  
atque Poëtis,  
Quodlibet au-  
dendi, semper  
fuit æqua pote-  
stas. Horat. in  
Arte Poët.  
g Gen. 49: 9.  
h Arma anti-  
qua manus, un-  
gues, dentesq;  
fuere. Lucret.  
i Lege cautum  
est, solum Impe-  
ratorem conce-  
dere posse, ne  
quis sit mil. &  
qui non est de  
genere Nobi-  
lium.  
Ius Nobilitatis  
ad solum Regem  
pertinet. ibid.

Looke likewise to the painting upon, and about this Conduit for ornament, and you may perceiue, Paludamenta hæc, these rich Coates or Armes tell you, & that Iacob was the first Inuenter of Heraldrie, in as- signing Armes, vnto his twelve/annes the Patriarchs: as to Judah a Lyon, to Dan a Serpent, to Nephthali an Hind, to Beniamin a Wolfe, and so to the rest. Hereby also signifying none should presume to assume vnto himselfe Armes, but expect them of the Kings Maiesty onely, as the Prince Iacob within his Dominions. Otherwise if men doo thereof, and shew them-  
selues

selues unworthie of them, *quid tanto hiatu dignum?* they are to bee mocked for them; and their *Armories* are no more to bee esteemed, then a painted *Signe* before an *Inne*.

<sup>k</sup> Aboue the *Armes* you may obserue the speaking power of *Pictures*; and the liuely *Images* of the *seven Vertues*; whereby the ruder multitude may euen by their sight learne to know, and to embrace *Vertue*. I am deceiued if any other thing or course could haue beene used more likely and fitly to preuaile IN VSVM CIVITATIS Cantuarie, to the Use and Benefit of this Citie, then these *Images*. For herein, the grosse conceit is led on with pleasure, and informed while it feeles nothing but delight. And if <sup>l</sup> *Pictures* haue beene accounted the *Bookes of Idiots*, behold here the benefit of an *Image*, without offence. It is no shame for vs to learne wit of *Heathens*; neither is it materiall in whose Schoole wee take out a good Lesson: yea, it is more shame not to follow their good, then not to leade them better. Proue<sup>m</sup> your selues then *Wise men, lust, Strong, and Sober*, conforme to these *four Figures*, or *Cardinal Vertues*, *Prudence, Iu-*

<sup>k</sup> Virtus colenda est, non Imago virtutis. Nec aliud est colere virtutem nisi eam comprehendere animo, & tenere. Lactant. lib. de falsa Relig. c. 20.

<sup>l</sup> Signa propter imperitum vulgus formata refert ex Paganorum sententia. Arnob. lib. 6.

Dicebant n. illi Imagines esse veluti Libros Plebecule: Porphyrius praesertim apud Euseb. lib. 3. de prepar. ad Euangel. Segnius irritant animos demissa per aures.

Quam quae sunt oculis subiecta fidelibus: Horat. ubi supra.

<sup>m</sup> Longum iter est per praecepta, breue & efficax per exempla. Senec. epist. 6.



stice, Fortitude, Temperance, thus placed in order.

Next to them abide <sup>n</sup> Faith, <sup>o</sup> Hope, and <sup>p</sup> Charitie; but the greatest of these three is Charitie. When the three Goddesses, say the Poets, stroue for the golden Ball, Paris adiudged it to the Queene of Loue. Loe here are three celestiall Graces, in an holy emulation, if I may so say, struiuing for the chieftdome, S. Paul giues it to Loue: The greatest of these is Charitie. And me thinks these three Theologicall Vertues, may fitly be compared to the three great Feasts of the yeere: Easter, Whitsonide, and Christmas. Faith, like Easter, beleeueth Christ dead for our sinnes, and risen againe for our Iustification. Hope, like Pentecost, waites for the comming of the Hily Ghost, to bring vs to Heauen. And Charitie looks like Christmas, full of Loue to our Neighbours; full of Hospitalitie to Strangers; and full of Charitie to the Poore.

To this end and purpose, there is a little Bell hung vp in a Tower aboue all these seuen Vertues, thereby to ring into our eares on euery market day this aduertisement, Remember the Poore, or bee charitable. In this sense, that Bell Anagogically may

n Fides appellata est ab eo quod sit due syllabe, quarum prima est à facto, secunda à Deo. Dicis quod credis, sic ergo quod dicis & fides est. Augustin. serm. 22.

o Idem de Spiritu & Litera.

Magis videtur Dei filius qui nouit à quo spectet, quod nondum habet, quam qui sibi tribuit quod habet.

p Charitas dicitur à Græco

ἀγάπη, quod est gratia, lepos, amicitia; cum enim cognatio inter homines una sit, unaque species, nihil magis decens est hac hominum mutua charitate. Charitas Via

Dei ad homines est, & via hominis ad Deum. Augustin. ibid. de Spiritu & Litera.



may bee called *Aarens Bell*, thus ioyning *good words* to *good workes*; or faire *speeches* to *vertuous actions*; and so a *Golden Bell* and a *Pomegranate*, a *Pomegranate* and a *Golden Bell*, that as the delight and pleasure of the one serue to the sight, so the sound of the other should pierce into the eare.

*Whoſoeuer ſhall doe and ſay theſe things* (ſaith our Lord) *the ſame ſhall bee called great in the Kingdome of Heauen.* And as *Saint Peter* ſaid in his firſt *Epistle* the fiſt Chapter and fourth Verſe, *Yee ſhall receiue a Crowne of glory that fadeth not away*, as in token thereof heere a *Gilded Crowne* in the top of this *Conduit*. Therefore, *finally*, to conclude, the God of all grace who hath called vs into his eternall glory by *Chriſt Ieſus*, after that yee haue ſuffered awhile, make you perfect, ſtabliſh, ſtrengthen, ſettle you.

To him be glory and dominion for euer and euer. **A M E N.**

*ſignificat: de hoc ſuſius, Dioſcorid. & Plin. lib. 21. cap. 8. 2. Deniq; vt Tertull. ad Martyr. c. 3. Bonum Agonem ſubituri eſtis in quo Agoneſcetes Deus vnus eſt, Xyſtarches Spiritus Sanctus, Corona Aeternitatis branium, Angelice ſubſtantie, Politia in Caelis, gloria in ſecula ſeculorum.*

*Exod. 18. 34. & Diſtiſ facta precedunt, imo ſine factis dicta nihil profunt. Nam ideo & Dominus fieri voluit, ſic doceri, ne ſine bono opere verborum inutilis eſſet & ſuperſtitioſa iactatio. Ambroſ. ſerm. 76. Qui dicunt & non faciunt ſunt Aera ſonantia & cymbala tinnientia, 1. Corin. 13. 1. u Mat. 5. 19. x 1. Pet. 5. 4 10 & 11. y Pulchra Amaranthi Corona in Caelis reposita illi qui ſe recte geſſerit, Clem. Alex. l. 2. pedag. 214. alludens ad hanc Petri immarceſſibilem glorie Coronam, aquapetros ſiquidem & herbam & immarceſſibilem*

**FINIS.**